

THE VVEDDING

Garment.

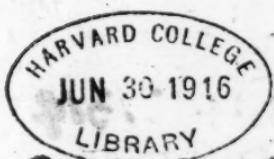
R o m. 13. 14. 1314

Put ye on the Lord Jesus Christ.



LONDON
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1790.



Breat fured



To the Reader.



O controll those
false coppies of this
Sermon, whiche
were printed with-
out my knowledge,
(patched as it semeth) out of some
borrowed notes, and to stoppe the
Printing of it againe without my
corrections, as it was intended, be-
cause they had got it licensed be-
fore, although vitterlie unwilling
for some respects to haue it publi-
shed, which made mee withstand
their importunity so long, yet see-
ing more inconuenience then I

A 2 thought

Henry Tucker His Book

Chanc

Gen. 43.
11.

Thomas Tucker His

of sugar Tucker



John Tucker

William Tucker

To the Reader.

thought of, I suffered that which
I could not hinder. And now ho-
ping that it is Gods will to profit
some by it, as Iaakob parted from
Beniamin, so that which
must be let bee, and the
Lorde geue thee a
blessing with
it.

The Wedding Garment.

Rom. 13. 14.

Put ye on the Lord Iesus Christ.

 Haue chosen a Text
which is the sum of
the Bible. For all Scri-
pture runneth vpon Christ
like the title of a book, bicause
Christ is the *Alpha and Omega*,
the beginning and the end of
mans saluation, therefore
hee is figured in the law, fore-
told in the Prophets, and ful-
filled in the Gospell. Some
places point to his Diuinitie,
some to his humanitie, some
to his kingdome, some to his

Reu. 1.

A 3 Preist.

6 *The Wedding*

Priesthoode , some to his Prophecie , some to his Conception , some to his birth , some to his life , some to his miracles , some to his passion , some to his resurrectiō , some to his Ascencion , some to his glorification , all point vnto the Sauiour like Iohn Baptiste , when hee sayde , *This is the Lambe of God, which taketh away the sinnes of the world.* Therefor learn Christ , and learne all . Now to teach vs how we should heare , and how wee should loue , and how wee should feare , & how we should beleue , & how we should follow Christ , that we may know when wee haue learned him . The Apostle saith , *Put ye on the Lord*

Ioh. I.
29.

Thomas

Lord Jesus Christ : as though
this word did containe all our
duties vnto Christ, *To put him*
on, (which seemes to bee the
leuel of this phrase, if you mark
how it commeth in, for before
Paul saith, *Cast away the workes*
of darknes, and put on the Armour
of light: Then hee nameth the
workes of darkenes, which wee
should cast off : viz. gluttonie,
drunkenes, strife, enuy, chamb-
bring wantonnesse, after hee
nameth the armour of light,
which wee shoulde put on,
and calleth it by the name
of the giuer, *The Lord Jesus*
Christ. In sted of gluttonie,
and dronkennesse and strife,
and enuie, and chambering,
and wantonnesse , and o-

vers. 12.

vers. 13.

vers. 14.

*Thomas
of Bridge*

ther patches of the devill,
wherewith man clotheth him-
self as with a garment. The A-
postle giueth him another gar-
ment, which hee calleth *Iesus
Christ*. He doth not oppose ver-
tue to vice, as one wold think,
when hee had said, Cast off
gluttonie, he shoulde haue said,
Put on sobrietie, when hee
had said, Cast off wantonnes,
hee shoulde haue saide, Put on
continency, when he had said,
cast off enuy, hee shoulde haue
said, Put on loue, but in steade
of al vertues, he commendeth
the example of Christ for eu-
ery vertue, and opposeth it to
euery vice, as if he shoulde say,
He which thinketh onely to
followe Christ, neede not bee
lead

Psal. 109.

18.

Learn of me and follow me.
Learn of me and follow me.
Learn of me and follow me.

lead by the hande from vertue
to vertue, but his example will
teach him what hee shall fol-
low, and what he shall flee bet-
ter then all preceptes in the
world. Therefore this is the best
thought in euerie action for a
man to thinke , what Christo
wold do, which was made not
onely redemption and saluati-
on to saue vs, but wisedome & 1. Cor. 11.
example to guide vs. Therefore 30.
he sayth, *Learne of me, and fol-
low mee*, as though we should 29.
thinke before wee speake, Mar. 11.
whether hee woulde speake
so, & consider before wee doe
whether hee woulde doo so, Mar. 10.
and doe all by his example as
the scholler writeth by his co-
pic, or else we do not learne of
him

The wedding

him, but of our selues, & then
wee goe awry , like a childe
which scribleth without a rule.
If thou resoluest to speak & doe
no otherwise then Christ wold
speak and doe himselfe, thou
shalt bee sure to doe all things
well,because thou followest a
straight patterne. Therfore stu-
dy what this meaneth,*To put on*
Christ. It is a straunge speech,
and a straunge Garment, they
which cannot tell,like Nicho-
demus, what Christ meaneth
when he saith, that we must be
borne againe,cannot tell what
Paul meaneth, when hee saith,
Put on Christ, as if one man
should put on another. I think
many heere may goe to the A-
postle, as the Apostles went to
Christ,

Job. 3.

4.

Garment. Tho. II

Christ, and aske, What is the ^{Luk. 8.} parable? This phrase is read in ^{9.} Gal. 3. none but Paul, which hath ^{27.} writte most of Iustification by Christ: & therfore he vseth all phrases to expresse how wee should applie Christ vnto vs, and in no tearmes he hath shewed it more liuely then in this phrase, *Put on Christ*. For it signifieth that Christe doeth couer vs like a Garment, and defende vs like an armour. Hee hideth our vnrighteousnesse with his righteousnesse, ^{Rom. 4.} he couereth our disobedience with his obediēce, he shadoweth our death with his death, that the wrath of God cannot find vs, iudgement cannot spy vs, the curse cannot see vs, for ^{the} ~~last~~

Gen. 27.

39.

the garment which couereth
& hideth vs. But as Iaakob got
the blessing ip the name and
apparell of Esau his elder bro-
ther: so in the name and appa-
rel of Christ our elder brother,
we receiue the blessing, & are
receued into fauour like christ
himselfe. For God saith not,
This is my beloued Sonne
whiche pleaseth mee , but
In whome I am pleased : mea-
ning, that not onely Christ
pleaseth God , but wee please
God in Christ, *For Christ is our*
head: Therfore as one looking

1. Cor. 11.

30.

Ephe. 5.

23.

in the face of a man, doth like
him straight, if he like his face:
so God beholding vs in the
face of Christ, doeth loue vs
straight, because the face doth
please

please him: But Christ is not our head, vnles we be his members: Christ is not our garment, ynles we put him on: as Christ did put on our garment, when he cloathed himselfe with our flesh, & toke our infirmities, & bore our curse: So we must put on his garment, that is, his righ- teousnesse, his merites; and his death, which is as strange a ve- sture to vs, as our flesh was to him, & much ado we haue to put it on, & whē it is on, there is greate cunning to weare it cleanly & comly, from foyling and renting, that such a preci- ous garment be not taken from vs again. Therfore many seem to weare this garment which shal be thrust from the banket, because

Rene. 3.4

Mat. 22.

11.

Mat. 7.

23.

because they weare it not : as
those which wil saie when the
Lord shal come to iudgement.

Luk. 13.
26.

We haue seene thee in our streets,
wee haue heard thee in our sin-
gues, we haue prophesied, we haue
cast out devils, wee haue wrought
miracles by thy name: As thought
if any had put him on, or
borne his marks, they were the
men which were marked like
his seruaentes, therefore who
but they shali enter into hea-
uen? Yet Christ saith, *I know
you not*, there is their reward,
I know you not, as if hee should
answere, you weare not my li-
uerie, you beare not my cogni-
sance for all your shewes, ther-
fore depart from me: so he put
them off because they had
not

Luk. 13.
27.

not put him on: for though they had seene his person, and hearde of his vertues, yet they had not faith to apply his mer- cies, his merites, his death and his righteousesse vnto them, without which no man cā put on Christ nor wear him. Faith is the hand which putteth him on. Faith taketh first his righteouſnes & couereth hir vnrighteouſnes, thē ſhe taketh his o- bedience, & couereth hir diſ- obedience, then ſhe taketh his patiēce, & couereth hir impa- tiencie, then ſhee taketh his temperance, and couereth hir intemperancie, then ſhetaketh his continencie, and couereth her incontinencie, then ſhe ta- keth his constancie, and coue- reth her inconstancie, then ſhe taketh

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takest his faith, & couereth his
diffidence, then she taketh his
humilitie, and couereth her
pride, then she taketh his loue,
and couereth her rancor. And
so taketh one roabe after ano-
ther, and tricketh her selfe vntil
shee haue put on Iesus Christ,
that is, vntil shee appeare in the
sight of God, like Iesus Christ,
clothed with his merits & gra-
ces: that God hath no power
to be angrie with her, because
she cometh so like his Sonne.
This is to put on Iesus Christ,
as you shal see more liuely, whe-
you haue taken a view of the
garmēt, for we are to speake of
Christ the Garment & of our
putting it on. There bee many
fashiōs of apparel, but they are
too light, or too heauie, or too
sad,

fad, or too course, or too stale,
and all weare out. At last
the Apostle founde a fashion,
that surpasseth them all: it is
neuer out of fashion, ^{meete} for
for all seasons, fitte for all per-
sons, and such a profitable
weed, that the more it is worn,
the fresher it is. What fashion
haue you seene comparable to
this? Is it not like the clothes
of Dauids ambassadours, which
couered their vpper parts, but
not their lower parts: nor like
Sauls armour, which tired Da-
uid when he should fight with
it: Nor like the counterfaite of
Ieroboams wife, which disgui-
sed hir selfe to goe vnknowen, ^{1. Sam. 17.} ^{2. King. 14.} ^{Ioh. 9.}
nor like the olde rags of the
Gibeonites, which deceiued

B Iosua,

150b

Iofua, nor like the paulyry sute
of Michah which hee gaue
once a yeaer to his Leuite,
nor like the gluttons flaunte
which iested in purple every
day, nor like the light cloaths
which Christ said are in kings
Courts, and make them ligh-
ter that weare them. But it is
like the garment of the highe
Luk. 16. priest, which had al the names
Exod. 19. of the Tribes of Israel written
Exod. 28. vpon his brest: so al the names
of the faithful are written in the
brest of Christ, and registred in
the booke of his merits. It is like
Elias mantell which diuided
2. Kin. 2. the waters: So he diuideth our
sins & punishments that they
which are clothed with Christ
are armed both against sin &
death.

death. It is like the garmēts of
the Israelites in the wildernes,
which did not weare: fortye
yeares together they wande-
red in the desert, and yet saith
Moses, their shooes were not
worne, but their apparell was
as when they came out of E-
gypt : so the righteousness of
Christ doth last for euer, & his
mercies are neuer worne out.

Deut. 29.

3.

Psal. 136.

1.

As Mardochai shined in the
kings robes before the people, Heft. 6.
So and more gloriois are the
faithfull in the robes of Christ
before God. Whē Christ was
transfigured vpon the mount,
Mat. sayth, that his face shined
like the Sun, & his cloths were
as white as the light: So when
we are transfigured into the i-

Mat. 17.

2.

B 2 mage

Mat. 5.
14.

Mat. 6.
29.

2. Sam. 1. sayde, *Weepe yee daughters of*

*14. Israell for Saul which clothed you
in purple. I may say, reioyce ye
daughters of Israel, for Christ
which hath clothed you with
righteousnesse, as it were with
a vesture, before you come to
the banquet.*

This

This is the Wedding garment without which no man can feast with the Lorde. This garment is called *an Armour*, because it defendeth vs from all the assalts of the devill, the flesh the worlde, the heate of persecution, and the colde of defec-
tion. This Garment is called *Light*, because it is the beauty & glory of them which weare it. This Garment is called a *Kingdome*, because none but kinges doe weare it, that is, they are inthroned in the kingdome of Christ, and made kinges, ouer the worlde, the fleshe, and satathan: which weare this garment, like the haire of *Sampsō*, which while he wore, hee was like a king, and all his
enemies

Math. 22.

12.

Ephe. 6.

11.

Rom. 13.

12.

Mat. 6.

33.

Iud. 16.

6.

enemies had no power to hurt him.

This Garment Paul hath sent vnto you, to go before the king of heauen & earth, a holy garment; a roiall garment, an immaculate garment, an everlasting garment: a garment whereof every hem is peace of conscience, every pleat is ioye

Rom. 5.
1.

Rom. 14.
17.

Mat. 9.
20.

in the holy Ghost; every stich is the remission of some sin; & saueth him which weareth it: If she which touched the hem of Christ's garment was healed, he which weareth the garment, nay, he which weareth Christ himselfe, shall not he be healed of all his sores, though he were wounded from head to foote?

You need not cloath him now
which

which saith, When I was naked
 you did not cloath mee, nor cast
 your garments in his way, as
 they did, when he came to Ie-
 rusalem, but take his garments
 & suffer your selues to be cloa-
 thed, as Noah did, to couer
 your nakednes. As the good
 Samaritane put him ypon his
 owne beast, which was spoiled
 with theeues, & bound vp his
 sores when hee was woun-
 ded: So Christ Iesus moun-
 teth the faithfull ypon his
 righteousnesse, and healeth
 their sins, as though he shold
 couer them with his garments,
 whom the world, the flesh and
 the diuel haue robbed of their
 garments, that is, the righte-
 ousnes which they had in Pa-
 bells.

Mat. 25.

43.

Math. 21.

8.

Gen. 9.

23.

Luke. 10.

34.

This Sama-
 ritane doth
 not signify
 Christ, but
 yet may bee
 resembled
 to Christ.

Gen. 3.

12. 22.

B 4 radice,

radice before the serpent came: so if we put on Christ, wee are clothed with his obedience, whereby our wickednes is covered: we are clothed with his merits, whereby our sinnes are forgiuen: we are clothed with his death, whereby our punishment is released: wee are clothed with his spirite, whereby our heartes are mollified and sanctified, and renued, till wee resemble Christ himselfe. This is the Apostles meaning, to put on Christ, as it is vnfolded in *Col. 3.12.* Where he brings forth all the robes of Christ, and sorts them, & saith, put on mercy, put on meeknes, put on humilitie, put on patience, put on loue, all which before hee called

Col. 3.

12.

vers. 10.

called the new man. So that to put on Christ, is to put on the new man with all his vertues, vntill wee bee renued to the i-
mage of Christ, which is lyke
a newe man amongst men.
They which labor to be righ-
teous, and yet beleue that
Christes righteousness shall
saue them, haue put on Christ
as Paul woulde haue them.
We are not taught to put on
Angelles, nor Saintes, nor the
virgin Mary, nor Paul himself,
to couer our sinnes with theyr
righteousnesse, as the Papistes
doe, but wee are commaun-
ded to put on Christ, & couer
our sinnes with his righteous-
nesse: The bodie hath many
Garments, but the soule hath
one

one Garment. Euerie cloure
will couer our sores, but the fi-
nest silke will not couer our
sins. Therfore when we seeme
braue to others, wee seeme
foule to God, because his eye
is vpon our sinnes, which lye
naked, when all the rest is co-
uered, yntill we put on Christ,
and then we heare that voyce,

Math: 9. *Thy sinnes are couered.* And the
Psal. 32. 2. *we haue that blessing: Blessed is*
1, the man whose sinne is couered. So
we are clothed and blessed to-
gether. Yet this Garment is
out of request, too roughe for
some, too graue for others, too
base for others. And therefore
in stead of putting on Christ,
they put him off, iusted of wel-
comming him, they discharge
him

him, like the Gadarens, that Luk. 8.

they may keepe their swine, 37.

that is, their beastly pleasures, Math. 8.

which he would cast into the 34. sea: These are like the foolish Math. 27.

souldiours which should haue 35.

made Christ theyr Garment,

and they cast lots vpon his gar-

ments, and diuided them, and

so spoiled them. So do the Pa-

pists deale with this garment,

they say it is not fit for the, &

therfore they break it & man-

gle it, and peece it with rags of

their own inuention: they saie

it is too light, and not able to

beare off the stormes of death,

and heate of hell, and therfore

choose rather to make them-

selves Garnients of theyr me-

rites, and theyr masscs, and

their

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theyr penance, and their pardous, and their pilgrimages : lyke Adam and Eve, which made themselues coats of fig-leaves, which God destroyed again, to shew that when men haue parched al their leaves of masses, of pardons, of pilgrimages, & satisfactiōs together yet they will not couer theyr nakednesse, nor keepe of the heate of Gods wrath, but are lyke the curtall skirtes of Davids Ambassadours, which hid not theyr shame. Therefore when wee may go in our masters attire, shall wee scrub lyke beggars patched in our rags ? Mine owne Garmentes defile me, saith Job; Our owne Gar-
 mentes, our owne righteousnesse

2. Sam. 10.

Job. 9.

and 21.

Gen. 3.7.

nesse defileth vs, for what garment, what righteousnes haue
wee of our owne, but that
which lyke a menstruous
cloth, which had more neede
to bee washed it selfe, then to
wipe that which is foule. Ther
fore Christ must make vs gar-
mentes, or els when our backs
flant it like courtiers, our souls
shall strippre lyke beggars. And
the deuilles will spore them-
selues lyke Cham, to see our
nakednes.

Isa. 64
6.

First, the Father made vs Gen. 3.
Garmentes in paradise, nowe
the Sonne makes vs garments
in the wildernes, nay, the
Sonne is made our Garment,
as Paul saith, *Christ is made un-* 1. Cor. 1.
to vs righteousnesse : that is, 30.
Christ

Gen. 9.
22.

4. Cor.

Christes righteousness must bee our Garment, or else wee shall bee ashamed when our righteousness doth not reache to couer our nakednes, but still some parte will peepe bare vntil he cast his righteousness vpon it, and then all is couered.

1.Sam. 17

40.

As Dauid needed no other armour against the gyant then a sling: so we need no other garment agaynst sin then Christ. There wāteth nothing but this to put it on.

Now let vs see how to put this Garment on. Many fumble aboute it, lyke children which had neede of one to put on their clothes. Some put on Christ as a cloake, which hangeth vpon their shoulders, and couer-

couereth the when they go abroad to be seene of men: they can cast on the cloake of holynes, & seem for a while as holy as the best, but so soone as they come home, the cloake goeth off, and the man is as hee was, whose vizarde was better then his face. Thus hypocrites put on Christ, as many retaine vnto noble men, not to doe them anie seruice, but to haue their countenance. Many put on Christ like a hat, which goeth off to euerie one which meetes them: so euery temptation which meetes the, makes them forget what they heard, what they promised, what they resolued, & change theyr waie, as though they had not repen-

repented at all. So the cōmon
people like your selues, put on
Christ, they are zealous so lōg
as they are in the Churh, and
Luk. 18.
11. beate their breastes, and cast vp
their eyes, lyke the Publycan,
when they heare a sentence
which moues them, as though
they wold do no more against
that saying while they live. But
the next busines putterh al out
of minde, till they come to the
Church againe. Some put on
Christ as a gloue, which couer-
reth but the hand, so they put
on the face of Christ, or the
tong of Christ, but their hands
worke, and their feet walke as
they did before. So many pro-
fessours of Religion put on
Christ, which cal but for disci-
pline

pline and reformation, that
they might get a name of zeale
and strictitie, to couer some
fault, whiche they woulde not
bespotted of. Thus every
man woulde couer himselfe
with Christe, but they haue
not the skill, or they haue not
the will to put him in. What
will you doe then? Thought
the Garment be never so good
yet it is not good to them that
do not weare it. For what profit
hath wee of the garment
which we never weare, they
neither keepe vs from heat nor
cold. Therefore Paul doth not
bring you a Garment today
by you for the mothes, but till
he bids you put it on. Hee is
the rebelling now in putting it on,

Quoru

C

on,

on. If Paul had taught vs this, then you would hearken vnto him. Well, you shall heare what Paul saith to the putting of it on. First (saith Paul) you must cast away the *works* of *darknes*, and then put on the *Armour of light*. First you must put off, and then put on: As the *Eagles* feathers will not lie with any other fethers, but consume them, which lie with them. So the wedding garment will not weare with filthy garments, but scornes like the *Arke*, that *Dagon* shoulde stand by it. If any man may not weare *womens* apparell for lightnesse, may hee weare the diuellis apparell, and cloath himselfe with pride, with covetous-

vers. 12.

1. Sam. 5.

3.

Deut. 22.

5.

*Cast away
the works
of darknes*

1. Sam. 5.

3.

Deut. 22.

5.

uetolusies, with envy, with hi-
pocrisie, with vncleannes, and i-
when he is like the diuell sit at
Gods table. No man said
Christ; patcheth a new peece
to an old garment, & will thow
patch an olde peece to a new
garment? God forbad his peo-
ple to weare linsey wolle, be-
cause it was a signe of inconstan-
cy, but this is inconstancy in
selfe. He doeth not put on
Christ, but putteth off Christ,
and putteth on Belial; which
fashions himselfe to God and
the world too. As Christes coate
was without staine, so they
must bee without staine, that
weare it. For when a man put-
teth on faire clothes, he maketh
himselfe faire too, and a

Mat. 23.
21.

19.

Reu. 3.

15.

Joh. 19.

23.

e. but

Thou
sucker
Thou
of Land
And
Ren.
And
in y
Name
of God
A Jud. 9.

uoideth euery foule thing, least
it should soule his clothes: So
must hee which putteth on
Christ, for the finest garmente
is soonest stained. Therefore
when thou haft put on this
Garment, thou must washe
thy selfe, and pick thy way, and
choose thy workes, and handle
nothing that is soule for mar-
ring thy clothes, that is, thou
must not thinke as thou didst,
nor speake as thou diddest, nor
liue ap thou didst, but remem-
ber that thou haft changed thy
maister, and serue him with
whom thou art bounde. For if
God & the diuell could not a-
gree vpon Moses body, for one
to haue one part, & the other
another part, but God would

you a haue

haue all, Much lesse will God
agree, that the diuel shuld haue
part of the soule, which would
not yeeld him part of the body.
Thus haue you hearde what
you must put off : now heare
how Christe must bee put on.

As the Angell taught Iohn to Rev. 10.
read the booke when hee had
him eate it: So we must put on
christ, as if we did eat him, not
as the Papistes doo in theire
Masse, but as the meate is tur-
ned into the substance of the
body, and goeth through eue-
ry part of man: So Christ & his
wordes should go from part to
part, from eare to heart, from
heart to mouth, from mouth
to hand, til we be of one nature
with them, that they bee the

2.

C 3 very

every habite of our thoughts,
expectacles, and actions, as the
meate is of our bodies.) This is
to eat Christ & his word, or
els wee doe not eat them, blit
chew them; and when our east
is satisfied, spue them out a-
gaine! Thus we must put on
Christ, for the word signifieth
so to put him on, as if thou
Ephe. 3. 3. wouldest put him in, that Hoc
30. may bee one with hys deuyls and
thou with hym, as it were in a
body together. And As he hath
put on our infirmitie, so we
must put on all his graces, not
halfe on, but all on, and clasp
him to vs, and gird him about
vs, and weare him euermasse we
weare our skinne, which is al-
way about vs. Then there shal
be

2. King. 2.
13.

be no need of wives for girdles,
nor pernigges; the husbands
shall not force to rasse their
rents, nor enhance their fines,
nor sell their lands, to decke
theyr wifes. But as the poore
mantle of Elijah seemed better
to Elisha then all the robes of
Salomon, so the wedding gar-
ment shall seeme better then
all the gants of vanity, and put
euery fashion out of fashion,
which is not modest and com-
ly like it selfe. If you will know
farther how to put on Christ,
you shall see how your text will
Catechise you (in three names
of God:) Lorde, Iesus, Christ.
The Apostle seemeth to spell
out the way vnto vs, how wee
should wear this garment. First

C 4 we

we must put him on as Lord,
 then we must put him on as Ie-
 sus. Lastly, we must put him on
 as Christ. Thou must put him
 on as Lord, that is, thy ruler
 command thee, and thy Tutor
 to governe thee, thy master to
 to direct thee, thou must be no
 mans seruant but his, take no
 mans part against him, but say
 with the Apostle, *Whether is it
 meete to obey God or you?* Thou
 must put him on as Iesus, that
 is, thy Sauiour, in whom thou
 trallest, thy protector on whō
 thou dependest, thy redemer,
 in whom thou believest. Thou
 must not looke for thy salua-
 tion from Angell, nor Saint, nor
 any thing beside him. For the
 name of Iesus signifieth a Sa-
 iour,

Iosua hath
 the like
 name, but
 not fro God
 nor to that
 end.

Act. 4.
 19.

meant and is given to him but
him; and he is not only called
the Saviour, but the salvation,
in the song of Simeon, to bew
that he is the only Saviour,
for there may be many Sau-
ours, but there can be but one
salvation: as there may be ma-
ny tortures, and yet but one
death. Therefore when he is
called the salvation, it imply-
eth that there is no Saviour
beside him. Thou must put
him on as Christ, that is, a
King to rule, a Prophet to
teach, a Priest to pray, and sa-
crifice, and pacifie the wrath of
God for thee. For this name
Christ, doth signify that he
was anointed a King, a Priest
and a Prophet, for man, a King

Luke. 1.

Iud. 3.

Luke. 1.

Act. 3.

22.

Heb. 8.

3.

Math. 1.

16.

Heb. 1.

8.

to

to rule him, a Priest to offer sacrifice for him, a Prophet to teach him, so that he putteth on Christ as Lord, which worshippeth none but him. He putteth on Christ as Jesus which belieueth in none but him, & he putteth on Christ as Christ which worshippeth none but him, belieueth in none but him, & heareth none but him. You put on Christes fift, when you are baptisod the you were sealed and consecrated to his service: so soone as you came into the world, you rowed to renounce the world, and followe God: how many haue put on Christ so, and since haue put him off agayne, which haue broken the first promise that e-

Car

2. *Communion*

43

tion they make, & were antior Rom. 6.
faithful to God since, You put
on Christ again, when you are
called & sanctified, that is, when
you cast of the old man, which
is corrupt with the lusts of the
flesh, the pride of life, and the
sicknes of this world, and put on
the new man, which is regene-
rate in righteousness & holines
eto the image of Christ, or like-
nesse of Adam in his innocen-
cie, for to put on the new man,
is to become a new man, as if
thou were borne agayne and
conceived of the holie Ghost.
O this Job speaketh when he
sayth, I put on justice and it come-
reth me & You put on Christ ag-
ain, whereby you receive his ho-
ly Sacrement, & are partakers
and of

3.
Eph. 4.
22.

Rom. 6.
12.

Job. 39.
14.

1. Cor. 10.
16.

44 *The Wedding*

of his body and bloud; that is, the merites of his obedience & passion by faith; which heareth him, as if she did see him, and feeth him; as if shee did feele him, and feeleth him, as if shee did tast him; and tasteth him as if she did dige st him, the Christ is become yours, and dwelleth in you, and feedeth you with his grace to eternall life; as the bread and wine sustaineth the life present. Lastly, when you haue put on Christe in these three sortes, which is your garment for this world; after you shall put on Christ in heauen, and be clothed with his glory, and that shall bee your last vesture, which shall never weare out.

Phil. 3.

231.

1. Cor. 15.

49.

1 Cor. 15.

19.

1 Cor. 15.

19.

30

Thus

Thus haue you hearde
what is meant by putting on
Christ, first to cloth our selues
with righteousness and holines
like Christ, and then because
our owne righteousness is too
short to couer our armes, and
legges, and thighs of sinne, but
still some bare place will peerel
out, and shame vs in the sight
of God therefore we must bor-
row Christ's garments, as Iaakob
did his brothers, & couer our
selues with his righteousness,
that is, beleue that his righ-
teousnes shall supplie our vn-
righteousnes, & his sufferings
shal stand for our sufferings, be-
cause hee came to fulfyll the
lawe, and beare the curse, & sa-
tisfie his Father for vs, that all
which

Gen. 27.
13.

46. The Wedding

which belieue in him might
not die, but have lyfe euerla-
sting. *Two dials of the same*

Now I haue shewed you
this goodly Garmēt, you must
go to another to helpe you to
put it on, and none can put
this Garment vpon you, but
he which is the Garment, the

Lord Jesus Christ. Therefore,

fore to him let vs

duales präc. sprachQwon

2000-2003 established sites

FINIS. *live and let*

Weight and Volume of Standard Samples

BY THE ENGLISH TRANSLATOR

2010-11 and 2011-12. In addition,

—ed., with a foreword by the author.

2011-2012 GRADUATION

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